

The NEWSETTE • Echoes from Bryan Hill

Volume III

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No. 10

RUDD, RYTHER ADDRESS ROTARY

At the regular weekly meeting of the Franklin, Kentucky, Rotarians on December 9th President Rudd and Dean Ryther were guest speakers, Dean Ryther substituting for Mr. F. E. Robinson, president of the Board of Trust, who was unable to attend.

Introduced by Mr. H. H. Frasa, a member of the University Board also, Dean Ryther briefly covered the Scopes Trial, telling of how it began, whom it concerned, and what the results were.

President Rudd then gave to an attentive and hospitable group a history of the beginning of the University, telling something of the men who assumed leadership and of how the growth of the school had been the result of their sacrificial and willing service in the Lord's work.

The following morning both speakers enjoyed a visit and talk to the Franklin High School, the chapel period being turned over to them to use as they desired, following which they were entertained for dinner in the home of Mr. and Mrs. Frasa.

BROTHER DOUGLASS VISITS

Holding a series of meetings at the Chattanooga Gospel Tabernacle, Brother George Douglass, of Cardiff, Wales, was brought to the University by T. Perry Brannon. His sincere, illuminating reply to the question, Why should we study the Bible, proved a blessing, indeed. And why should we? To hear His voice, to obey His will, to behold His glory, and to be conformed to His likeness.

VACUUM CLEANER

Students who before felt that the columns of NEWSETTE did not carry sufficient campus news can now satiate their hunger on the rather dusty pages of the VACUUM CLEANER, which is rapidly gaining the reputation of "picking up everything." Strictly a student paper, the mimeographed sheet is not mailed out.



**WILLIAM
JENNINGS
BRYAN
Said—**

Example is the means of propagating truth.

It is a slow process, this winning of converts by example, but it is the sure way—it is Christ's way. A speech may be disputed; even a sermon may not convince, but no one has yet lived who could answer a Christian life; it is the unanswerable argument in support of the Christian religion.

What bloodshed might have been avoided; what slaughter might have been prevented, if all who bore the name of Christian had been willing to trust to the life for the evangelization of the world, instead of resorting to the sword!

CHRISTMAS MUSICAL

Varying a bit from the usual custom of presenting a Christmas cantata, the University this year presented the girls' sextet, male quartet, and choral class in a program of scripture reading, anthems and carols. The program was offered in Dayton, Spring City, and in Trion, Georgia, being well received in all three places. In honor of the occasion the sextet appeared in their new dresses of navy blue, the university colors of scarlet and gold showing in silk cords tied at the collar. Among the numbers offered were the old favorites: "It Came Upon the Midnight Clear," "O, Little Town of Bethlehem," "Luther's Cradle Hymn," Gounod's "Nazareth," and Adam's "O, Holy Night."

THE UNIVERSITY AND THE CHURCHES

By Dean D. W. Ryther

Is Bryan University opposed to denominationalism? Is Bryan University opposed to the local church? To us have come these two questions, questions to which individuals have received the answer, not yet laid open to public examination. Now let us face the issue squarely.

Bryan University is not denominational in its organization or its teaching. It is not supported by the membership of any one denomination, depending entirely on the financial aid of those who love the Lord, regardless of church affiliation. Its faculty members are selected because of their spiritual and academic qualifications, regardless of the church to which they belong. Its students are a cross section of denominationalism, no statement of belief being required. But the University is not, either in its attitude or in its teaching, against denominations. At the same time, it is utterly opposed to the teaching or preaching which places denominational doctrine or loyalty above the blood of the Lord Jesus Christ and His saving grace.

When the denomination is given the glory, when the denomination is given first place, when the lost are invited into a denomination as a means of salvation, there can be no compromise: Bryan University, unable to serve two masters, has chosen — and stands firmly on that choice—Christ.

Nor is Bryan University opposed to the work or the organization of the local church, believing definitely that any local church which is honoring the name of the Lord Jesus Christ and which is preaching the Word faithfully cannot but remain within the will of God. Such a church deserves and has the support of the University and its students. The church which preaches false doctrine, which places the building above the Blood, which preaches membership before mercy, which urges "Give" before Grace cannot, and God willing, shall not

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Lewis Llewellyn Editor
Rebecca Peck Business Manager
Rebecca Haeger
Mabel Arnold

Circulation Managers
D. W. Ryther, Jr. Adviser

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STATEMENT OF BELIEF

*As Stated in the Charter of the
William Jennings Bryan
University*

While no statement of belief shall be required of any matriculating student, no one shall be placed in a position of leadership or authority either as Trustee, Officer, or member of the Faculty who does not subscribe with us to the following statement of belief:

1. I believe that the Holy Bible composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings.

2. I believe in God the Father, God the Son, and God the Holy Ghost, this Trinity being one God, eternally existing in three persons.

3. I believe in the virgin birth of Jesus Christ, that He was born of the Virgin Mary and begotten of the Holy Spirit.

4. I believe that the origin of man was by fiat of God in the act of creation as related in the Book of Genesis; that he was created in the image of God; that he sinned and thereby incurred physical and spiritual death.

5. I believe that all human beings are born with a sinful nature and are in need of a Saviour for their reconciliation to God.

6. I believe that the Lord Jesus Christ is the only Saviour, that He was crucified for our sins, according to the Scriptures, as a voluntary representative and substitutionary sacrifice, and that all that believe in Him and confess Him before men are justified on the ground of His shed blood.

7. I believe in the resurrection of the crucified body of Jesus, in His ascension into Heaven, and in "that blessed hope," the personal return to this earth of Jesus Christ where He shall reign forever.

GRANDMA'S CHRISTMAS

The first production of the newly organized dramatic club, "Grandma's Christmas," a one-act playlet, proved to be both appropriate to the season and entertaining to the audience. Under the capable direction of Mr. Fish, the following students were cast in highly interesting parts, each adding his share to the evening's fun: Eileen Garwood, Joyce Hirschy, Mary McPherson, Anne Walton, Edward Paul, Daniel Hirschy, Lewis Llewellyn and Harold Fuss.

An added attraction was the appearance of the girl's sextet, present-

ing a Christmas number, and a piano solo by Ruth Toliver. Probably it would not be amiss to conclude that the most appreciative onlookers were the little fellows peering through the windows, unaware that there was no admission charge. How like many people (if you will pardon the sermonette) who stand outside in total spiritual darkness, gazing wistfully through the windows of salvation, wishing they "had the price"—completely unable to realize that it's the "free gift of God."

8. I believe in the bodily resurrection of all persons, judgment to come, the everlasting blessedness of the saved, and the everlasting punishment of the lost.

The statement above is subscribed to annually by all members of the faculty to guard against a person's remaining on the faculty who for any reason has changed his convictions.

This Statement of Belief was not prepared especially for the William Jennings Bryan University, being agreed upon, substantially as given above, by a large gathering of Fundamentalists meeting in Philadelphia before the charter was granted in 1930. Since we like positive truth, we are glad that there can be such agreement on the great fundamentals of the faith, without mentioning lesser doctrine on which there is not agreement.

We believe that those framing the Statement of Belief and those incorporating it in the University charter believed that no essential for the salvation of the lost was omitted from it. At least Fundamentalists do not have the reputation of leaving out what they consider essential.

Since the word "repentance" is not mentioned in the Statement of Belief, it was either considered as a truth adequately covered, even if not named, in the Statement, or else it was considered unessential to salvation but a result of salvation. Surely it was not left out only because of sharp disagreement over its place as a Bible Doctrine. Since the word "repentance" is not used once in the Gospel of John, the absence of the word from the Statement of Belief should not be considered a grievous error.

Bible-taught believers should agree that repentance is not a work of the flesh—of the old nature. The Bible does not promise a change or reformation of the old nature but does promise a new nature, "which is Christ in you, the hope of glory," Col. 1:27. "So then they that are in the flesh cannot please God," Romans 8:8. Surely we can agree that there is repentance after salvation, since "the goodness of God (revealed in giving the new nature) leadeth thee to repentance," Romans 2:4.

Christ said that the people of Nineveh repented at the preaching of Jonah (Matt. 12:14; Luke 11:32), and Jonah 2:5 describes what happened. "So the people of Nineveh BELIEVED God, and (because they believed God) proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them." This is consistent with the meaning of the Greek word (*metanoeo*)—to undergo a change in frame of mind and feeling—that is translated "repentance" in the New Testament.

Note again how many times the word "believe" is used in the Statement of Belief set forth above. True belief or saving faith, even if evident to God, will be understood by the world only as it is evidenced in a Godly life before men. If the people of Nineveh evidenced their belief in God's message as preached by Jonah, how careful should those be that take pride in their belief in the fundamentals of a complete Bible, to show forth the Christ that lives in them. "A new commandment I give unto you, that ye love one another. By this shall men know that ye are my disciples, if ye have love one to another," John 13:34, 35.

OF INTEREST TO YOU

Have you been reading this little paper without a mental picture of what it represents? Why not get acquainted? That you might know more of our work, that you might even see, in a way, those who are working here, we are wanting to send to you, free of charge, literature descriptive of the school. A card request is all that is necessary to bring to your hands any of the pieces named herein.

Catalogue-bulletin: An attractive pictorial view of the school and its "family." Its pages answer many questions: Where is Dayton? How can I get into the University? What courses of study are offered? And, important to most of us, how much will it cost?

Picture folder: This interesting folder introduces to you our faculty and co-workers. Student groups and campus scenes fill its 12 pages with a pleasing picture message, enabling you to visit us without leaving the comforts of your favorite chair. And you'll appreciate the brief captions, too—particularly if you are too busy to read much.

Duel of Bryan and Darrow: How did the Scopes trial begin? How a trivial conversation stole the headlines the world over, including what Mr. Bryan said to Mr. Darrow.

Fighting to the Death for the Bible: What Mr. Bryan would have said to the jury in summarizing for the prosecution, had not the defense used a legal technicality to prevent it. The "Great Commoner" stops the "monkey business."

Sunday School Lessons: A study outline of the regular weekly lesson that is entirely scriptural in treatment, prepared by our teacher of Bible, Dr. Charles H. Currens, and sent out once a month to those who find it a blessing. A truly sound exposition of every lesson to help you in understanding the Word yourself and in rightly dividing the Word.

Wrote one of our friends—"The lessons you have been sending are a great help and we find them solid as the rock on which they are founded." Sample copies will be sent upon request.

There is no charge for any of this literature. Write for it today, and for tracts, which are sold at cost.



WAITING ON THE LORD

Rev. G. Allen Fleece

The careful reader of Scripture is quite familiar with the phrase, "Wait on the Lord," and has noticed that the essential meaning of the phrase wherever it appears is in general to turn from self unto God. The one who is waiting upon the Lord has despaired of finding anything in self that he can depend upon and is placing all his confidence in the Lord who made heaven and earth. He realizes that in his flesh is no good thing, and so casts himself upon the mighty God. There is a two-fold occurrence of this phrase in Psalm 62 which carries a blessed message.

"Truly my soul waiteth upon God: from Him cometh my salvation." (Ps. 62:1.) This is a simple statement of an existing fact. My soul is now waiting upon God, writes David, and as a result of that condition of soul I am now saved, this salvation coming from the God upon Whom I am waiting. We notice that we may wait on the Lord for different and specific things. The matter of this verse is the matter of salvation from sin's guilt and penalty. David had learned the lesson of grace—that salvation comes as the free gift of God to the sinner who despairs of himself and all that he can do and turns to God in simple trust. David turned from self-righteousness to the righteousness of God which is witnessed by the law and prophets. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4:5-8.) So today everyone who will believe God concerning His own sin and helplessness, and commit himself to the Lord Jesus, God's Son, the

Saviour of sinners, may say with David, "Truly my soul waiteth upon God: from Him cometh my salvation."

Every believer in Christ has learned this lesson of the grace of God that bringeth salvation, and knows what it means to look unto the Lord for salvation, but there are some who have not learned this next lesson. The 5th verse of the Psalm reads, "My soul, wait thou only upon God; for my expectation is from Him." This is not a statement of fact, but a command to be acted upon. It tells us that the God of our salvation is also the God of our daily expectation; that the One who is mighty to save is also mighty to keep the feet of His saints. Have you learned, my fellow believer, that you can trust the One who saved you also to supply power for your daily walk? Having received salvation from Him, are you now placing all your expectation in Him? Do you look for joy? Put that expectation in Him. Do you long for fruit? Put that expectation in Him, and you will be fruitful abiding in the Vine. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." "He that made me whole, the same said unto me, Take up thy bed and walk." Let us realize that there is as much grace for our daily walk as there was for our salvation. The heart that is following the way of trust and obedience is constantly hearing the blessed words, "My grace is sufficient for thee."

You who have waited upon the Lord Jesus for salvation, will you not also wait upon Him in just the same trusting way for daily strength and blessing and fruit? "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; they shall walk, and not faint." (Isa. 40:31.)

CITY GOSPEL HALL OPENED

NEWSLETTE pauses from its reports of University doings to recognize the work of two students, Webster Moody and Lewis Llewellyn, who have recently opened the doors of the City Gospel Hall in Dayton. There is no connection between the Gospel Hall and the University, but we do not hesitate to ask the prayers of our Christian friends that the Lord might lead these two young men and give them of His strength and courage as they seek to lead others to Christ. The opening services were held the early part of December with T. Perry Brannon, radio revivalist, bringing the message. Meetings are held each Saturday night and Sunday afternoon, the number of services to be increased as the Lord leads, but in no case to conflict with the established services of Dayton churches.

HOME BURNED

A mad dash was made for cars on Bryan Hill when it was reported that a large fire was in progress in the neighborhood of the home of Rebecca Peck, a member of the sophomore class. Despite the scramble and breakneck driving, the group arrived at the scene too late to be of help, the home—and it was Rebecca's—was a complete loss, though practically all the household goods and personal belongings escaped damaging. Though the home was not their personal property, NEWSLETTE extends sincere regrets to "Pecky" and the members of her family, grateful that the Lord spared greater loss and opened a new door for them even before the smoldering embers had lost their glow.

LANGMADE—JAMES

Of interest to local friends will be the probable coming of Brother Nye J. Langmade, of Salina, Kansas, to hold a series of meetings at the University. Brother Langmade has been with us before and never fails to bring with him a blessing from the Lord. Pray for these meetings and attend them if you can.

In January the University presents in the High School auditorium Mr. Elliott James, demonstrator of liquid air, and formerly in charge of a similar demonstration at the Century of Progress in Chicago. His appearance promises to be highly entertaining and instructive.

MINISTERIAL CHAPELS

At an early meeting the Ministerial Association voted to use for its chapel programs this year a study of the books of the Bible. To begin, Eileen Garwood gave some archaeological evidences of the world-wide knowledge of the flood, as recorded in Genesis. Inscriptions and folk lore have been found in nearly every land giving an account of a great deluge and of a boat in which one family and a pair of every animal escaped.

The everlasting message of redemption by blood, graphically displayed by the Passover story in Exodus 12, was brought by Clarence Breese.

From the book of Leviticus, Christine Gordon brought out the types of Christ in the five offerings made to God by the Israelites. The following Monday the rock mentioned in Numbers, out of which God allowed the water of life to flow through the instrumentality of Moses, was the topic of Frances Gordon, who presented the rock as a type of the Saviour from whom flows the water of everlasting life.

Rebecca Haeger gave the contrast of God's way of obtaining obedience from the Israelites, as set forth in Deuteronomy, and His way of obtaining in it this age of grace. His great heart's desire for both was and is that it be done in love for Him.

The book of Joshua proved an interesting study in the hands of Daniel Hirschy, as did the book of Judges under the leadership of Glenn Klamm. Mildred Kuntz discussed the "love story" book of Ruth, pointing out that even such a love as is there in pictured should be manifest in the life of the Christian. Completing the ministerial chapels for the fall quarter, Margaret Lowe brought a very interesting analysis of the book of I Samuel.

WHO SAID HOLLY?

Said Mrs. Coutts: "I crave some holly and mistletoe." Said Mabel Arnold, Wayne Smith and Charles Shirley: "Let's go." So off they rambled in search of Christmas decorations atop the mountain at Hickory Grove.

After jumping rocks, climbing trees, stepping gingerly through briars, and gathering a quantity of the red and white berried plants, they loaded up and started for home. But

The University and the Churches

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have the support of this work of the Lord. Again we have chosen and hold to our choice—Christ.

One step further we must go. The University is a training school for those who would serve Christ. It is therefore but natural that we should have both teachers and students who are willing to forsake the comfort of the home church to go into the field, and take up the preaching and teaching of the Gospel. Surely the loyalty of the Christian to his local church should not conflict with his active response to the call: "Go ye therefore into all the world and preach the Gospel." Surely the local church can encourage such work. And yet, both teachers and students have in the past been criticized bitterly for being absent from local churches in order that they might carry the Word to those unable to hear it otherwise, criticized because they are willing to spend time and money for transportation to out of the way places which offer only the remuneration of treasures laid up in heaven. Some twenty-one outposts were served by these groups last year, and the work is growing.

We firmly believe the Lord wills that this work be carried on. We believe it is an opportunity for ministerial and lay student to have the actual field experience along with academic training. We believe it is His will that the testimony of the institution be an active testimony, spread as far as He permits it to be carried. We believe He meant exactly what He said: "Go ye." And with such beliefs, we can but carry on, trusting that our Christian friends will prayerfully consider reports that may reach them and prayerfully place before the Lord our need and desire for even greater fields of service and even more and more powerful workers.

a Tennessee mountain road is something to be reckoned with, especially when the bottom drops out and leaves one hub-deep in miry clay. You know the rest—pulling, pushing, grunting, and groaning finally accomplished wonders, and muddy and hungry they rolled up to the dormitory an hour late for supper. We hope the northern folks to whom Mrs. Coutts carried mistletoe appreciated it sufficiently.